

Christianian Reflector.

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Christian Reflector.

For the Christian Reflector.

The wicked not annihilated.

The wicked are in existence; and, hence, nothing but annihilation can prevent their immortality. But why may we not suppose they will not be annihilated? Because,

1. *It would be a perfect anomaly.* The world has stood near six thousand years, and has not, to our knowledge, furnished one example of annihilation, either in matter or in mind. This fact, to say the least, forms a very strong *probable* argument against the annihilation of the bodies and the souls of the wicked.

2. *Annihilation is not a punishment equal to the demerit of sin;* and hence cannot be what God has threatened against it. Sin is a crime of infinite demerit and hence deserves a punishment of infinite severity. But annihilation is no punishment at all. It is the work of a second, yea of no time; for there can be no space between existence and non-existence. It may be preceded by some pain, or it may not; but as soon as it takes place all pain, either mental or physical, is at an end. It is the termination of punishment rather than punishment itself. But if the punishment of the wicked should ever cease it would not be equal to the demerit of sin.

3. *But,* says an objector 'annihilation is awful; it fills the mind with horror.' Suppose it does. As soon as it takes place, there is an end to all horror. This terror too is momentary and cannot be a punishment equal to the number and turpitude of our crimes. But can the fear of coming short of something to which we have no claim be properly called a punishment? Does the benevolent man who refuses a charity to a rich mendicant inflict a punishment upon him adequate to his crime, however much his heart may be filled with horror at the idea of being sent empty away? Not in the least. Nor does a good God inflict any punishment upon his rebellious subject by refusing him favors however much desired, either in this world or in the world to come. A coming short of immortality may be called a great failure, but it cannot be called a punishment. Hence we say annihilation cannot be any punishment for sin.

4. *Torment, not annihilation, is the punishment God has threatened the wicked.* 'In hell the rich man lifted up his eyes being in torments,' and desired to have Lazarus sent to warn his five brethren lest they also come to this place of torment. The wicked are represented as weeping and gnashing their teeth for pain. How could this be the case if they were annihilated? They are said in Rev. 14: 10, 11, to have no rest day nor night, but to be tormented with fire and brimstone. And the smoke of their torment ascendeth up forever and ever. If they were annihilated the smoke of their torment would cease to ascend, and so far as suffering is concerned would be at rest.

Again the punishment of the wicked is said to be the same as that of devils. 'These shall go away into everlasting punishment prepared for the devil and his angels.' The punishment of devils is torment, not annihilation. Said one of the devils to Christ, 'why art thou come here to torment us before the time?' thus confessing that torment was to be their punishment when their time should come. 'And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are and shall be tormented day and night forever and ever.'

5. *The punishment of the wicked is everlasting.* But if annihilation were the punishment it would be at an end in a moment, in the twinkling of an eye. But instead of this instantaneous termination of future punishment the Bible represents it as everlasting, eternal, day and night, forever and ever, 'where their worm dieth not and the fire is not quenched.' If such words and phrases do not denote the eternity of future punishment, there are no words in the English language that can express that idea. And can it be possible that the sacred writers should employ terms which express the longest possible duration to denote something which takes place in the shortest conceivable time? Would they not in such a case be guilty of misleading, or deceiving?

5. *The terms which annihilationists bring to support their sentiments do not teach it.* These terms are 'death,' 'destruction,' 'destroyed,' 'perish,' 'consumed' &c. Let us examine these terms.

'Death.' 'The wages of sin is death.' Does death mean annihilation? Is this the meaning of natural death? When a man dies is any part of him annihilated? Is his body annihilated? No; 'the dust has returned to the earth as it was.' Is the spirit annihilated? No; 'that has returned to God who gave it.' Where then is the annihilation? There is none. There is a change in the mode or state of existence, but there is no annihilation. Does the death of the soul, or the second death mean annihilation? 'Death and hell were cast into the lake of fire which is the second death.' But will they not be annihilated in this lake of fire? Nay; for the prophet represents them to be *deceitful* with everlasting burning. To dwell in a place implies continued existence.

'Destruction' 'destroyed.' The wicked are said to be 'punished with everlasting destruction from the presence of the Lord and the glory of his power.' 'Fear not them that kill the body but are not able to kill the soul, but fear him who is able to destroy both soul and body in hell.' Now how could that destruction which comes from the presence of the Lord and the glory of his power be called *everlasting*, if it does not last a second. How could the wicked be said to be destroyed in hell, if that destruction be annihilation? In that case they would be destroyed out of hell and out of existence.

'Perish.' 'Except ye repent ye shall all likewise perish.' Now if to perish involves nothing to annihilate it will prove the annihilation of the righteous as well as the wicked. 'The righteous perish and no man layeth it to heart.' But Christ says his 'sheep shall never perish.' The word perish is frequently used in the Bible and generally to express the death of the body. And when applied to the soul it does not mean anything different from the 'second death.'

'Consume,' is another word supposed by some to teach annihilation. Of the wicked David says 'They are utterly consumed with terrors.' Does he mean they are annihilated? Let us take a strong passage. Psa. 59: 13. 'Consume them in wrath, consume them that they may not be.' Surely if the term consume ever means to annihilate it must here. But if we read the next verse we shall see that there is something left of them still. 'But at evening let them return let them make a noise like a dog let them go round about the city. Let them wander up and down and grudge if they be not satisfied.' the term to consume cannot mean more when applied to the punishment of the wicked than it means when used in an ordinary sense. And when we say that the building is consumed do we mean that the matter which formed the building is annihilated? Not at all. The form of the matter is changed but there is no annihilation. The fluid portions have passed off in the form of smoke and vapor; and the solid portions remain in the form of ashes. So with the wicked. They will soon experience great changes. They will exchange earth for hell; their body for a spirit; joy for sorrow; laughter for mourning; mirth for weeping; hope for despair; the society of Christians for that of devils; the glorious sound of the gospel, for the cursings, the wailings of the lost in hell. Should these lines meet the eye of one who has no well-grounded hope in Jesus, be entreated to sit and ponder well this subject and then act the part of a wise man.

North Levee, Dec. 4, 1844.

A Tempest in the Soul hinders Prayer.

The following beautiful simile, taken from a sermon of Jeremy Taylor, has been admired for more than a hundred and fifty years, and will continue to be admired as long as a taste for fine writing prevails.

'Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our care, and the calm of our temper. He who prays to God with an angry or troubled spirit, is like the man who retires into the midst of a battle for meditation, or sets up his closet in the out quarters of an army. Anger is a perfect alienation of the mind from prayer; it is directly opposed to that disposition which presents our prayers in a right line to God. For so have I seen a lark, rising from its bed of grass, and soaring upwards, singing its praises, and hoping to get to heaven, and climbing above the clouds; but the poor bird was driven back by the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more by every breath of the tempest than it could recover by the vibration and frequent weighing of its wings, till the little creature was found to sit down and pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as though it had learned music and the air about his ministrations here below. So it is when a storm rises in the spirit and overrules the good man; his prayer is broken, and his thoughts troubled; his words go upward, towards a cloud, and his thoughts call them back again, and make them without intention. The good man

sighs for his infirmity, but he must be content to lose the prayer, and he must recover it when his anger is removed; and his spirit is becalmed and made even as the brow of Jesus, and smooth like the heart of God; then it ascends and dwells with God, until it returns laden with the blessing and dew of heaven.'

Mr. Brooks—his Farewell Sermon.

Messrs. Editors:—The following is an abstract of a sermon, nearly two hundred years old. The author was one of the many clergymen who were deprived of their charge on the restoration of Charles II. It may interest your readers as a specimen of the sermonizing of that day, and some of its precepts may not inaptly apply to the present time. The spelling is not altered from the original.

'All that I shall do, shall be to answer two or three queries, and then I shall leave a few legacies with you that may speak when I am not advantaged to speak to you.'

The first Query is this:—*What should be the reason that men make such opposition against the Gospel, against the plain, powerful, conscientious preaching of it?*

1. Men's hatred and opposition arise against the Gospel because it doth discover their hidden works of darkness.
2. Ground is this, because sinners under the Gospel cannot sin at so cheap a rate as otherwise they might do.
3. Because the Gospel puts persons upon very hard service, upon very difficult work; (pulling out a right eye—cutting off a right hand—offering up an Isaac—throwing overboard a Jonas, &c. This is a hard Gospel indeed, and at this their blood rises.)

4. Because of the diffusing and distinguishing work that the Gospel makes among the sons of men; it softens one and hardens another that sits next to him; enlightens one and strikes the other blind—it wins one and enrageth another. (The same sun hath different effects on the objects on which it shines.)

Lastly, it is from Satan. Satan knows that the very tendency of the Gospel, is to shake his kingdom about his ears.

Query 2: *When the Gospel goes from a people, what gives it?*

1. When the Gospel goes, Peace, Plenty, and Trading goes.

2. Safety and security goes, when the Gospel goes.

3. When the Gospel goes, civil liberty goes.

4. When the Gospel goes, the honor and glory, splendor and beauty of a nation goes.

5. When the Gospel goes, all soul-happiness and blessedness goes.

6. When the Gospel goes, the special presence of God goes.

This leads me by the hand to the 3d Query, and that is this: *Whether God will remove the Gospel from England, or no?* It is the fear of many, but I humbly suppose, no! And if you please I will offer a few thoughts that signify something as to my own satisfaction, and it may be so to you.

1. The rooting that it hath got in the hearts of sinners and saints—so deep that it shall not be in the power of Hell to root it out.

2. The glorious anointings which are to be found upon many thousands of God's servants in this nation, to preach the everlasting Gospel, and who would be glad to preach upon the hardest terms. Certainly God hath not laid in this treasure that it should be turned into a heap of confusion, but that it should serve to the end for which he laid it in.

3. The ineffectualness of all former attempts and designs to destroy the Gospel.

4. All designs and attempts to extinguish the everlasting Gospel have turned to the advancement, flourishing and spreading of the Gospel.

5. God never takes away the Gospel from a people, till the body of that people have thrust the everlasting Gospel from them.

6. The spreading of the everlasting Gospel is the special means appointed by God for the destruction of antichrist.

7. Are there not multitudes of the children of believers that fall under many promises? and will not God make good his engagements to them?

8. The strange and wonderful affections and tenderness that God had wrought in his children to the Gospel.

9. There are many young tender plants and buds of grace; such in whom the Spirit of God hath stirred a hungering, thirsting and longing after the great comforts of eternity.

When it is nearest day, it is darkest. There may be an hour of darkness upon the Gospel as to its liberty, purity, and glory; and yet there may be a sun-shining day ready to tread on the heels of it.

So much for the resolution of those Queries. I shall proceed as I said, and leave some legacies with you, which may be the finger of the Spirit be made advantageous to you when we are not advantaged to speak unto you.

Legacy 1. Secure your interest in Christ. This is not an age, an hour for a man to be between fears and hopes, between doubting and believing. Take not up in a name to live when you are dead God-ward and Christ-ward. Take not up in an outward form and outward privileges.

Legacy 2. Make Christ and Scripture the only foundation for your soul and faith to build on; since it is a very dangerous thing, as much as your soul and eternity, is worth for you to build on any thing besides Jesus Christ.

Legacy 3. In all places and company, be sure to carry your soul-preservatives with you, i.e. a holy one and wisdom; else you will be in danger of being infected with the ill customs and vanities of the times in which you live; and that is the third.

Legacy 4. I would leave with you this; Look that all within you rises higher and higher by oppositions, threatenings and sufferings.

Legacy 5. Take more pains and make more conscience of keeping yourself from sin than suffering—from the evil of sin than the pain of punishment.

Legacy 6. I would leave with you this; Be always doing or receiving good. O that our lips might be as honey-combs that we might scatter knowledge.

Legacy 7. Set the highest examples and patterns before your face of grace and godliness for your imitation. There is a disadvantage that redounds to Christians by looking more backwards than forwards. Men look on when they excel, not on those they fall short of.

Legacy 8. Hold fast your integrity, and run till you get to the goal; yea, let all ordinances themselves go when they cannot be held with the hand of integrity. Integrity maintained in the soul will be a feast of fat things in the worst of days.

Legacy 9. Let not today pass over your head without calling the whole man to an exact account. Well, where have you been acting to day? Hands, what have you done for God to-day? Tongue, what have you spoke for God to-day?

Legacy 10. Labor mightily for a healing spirit. Discord and division become no Christian. For wolves to worry the lambs is no wonder; but for one lamb to worry another, this is unnatural and monstrous. God hath made his wrath to smok against us for the divisions and heart-burnings that have been amongst us. That is the tenth legacy.

Legacy 11. Be most in the spiritual exercises of religion. There are external exercises, as hearing, preaching, praying and conference; and these are the more spiritual exercises of religion. Exercises of Grace, Meditation, Self-suffering, Self-denial, and Exaltation.

Legacy 12. Take no truth upon trust, but all upon trial. Bring them to the balance of the sanctuary. If they will not hold water then reject them.

Legacy 13. The lesser and fewer opportunities you have in public to better and enrich your souls the more abundantly address your souls to God in private.

Legacy 14. Walk in those ways that are directly cross and contrary to the vain superstitions and sinful ways that men of a formal, carnal, lukewarm spirit walk in. This is the great concernment of Christians.

Legacy 15. Look upon all the things of this world, as you will when you come to die.

Legacy 16. Never put off your consciences with any plea that you dare not stand by in the day of your account.

Legacy 17. Eye more, mind more, and lay to heart more the spiritual and internal workings of God in your souls than the external Providences of God in the world. Not a word, but a word, or enlightening, bettering, or worsening. Therefore look to what God is doing in thy soul. All the motions of God in you are steps to eternity. Observe what humbling work, reforming work, sanctifying work he is about in thy spirit—what he is doing in that little world within. If God should carry on never so glorious a work in the world, as a conquest of nations to Christ: what would it avail the world should triumph in thy soul, and carry the day there?

Legacy 18. Look as well on the bright side as on the dark side of the cloud. Beloved, there is a great weakness among Christians, they do so pore on the backside of Providence as that they have no heart to consider of the bright side.

Legacy 19. Keep up precious thoughts of God under the sorest, sharpest, severest dispensations of God to you.

Legacy 20. Hold on and hold out in the wages of well-doing in the want of all outward encouragement, and in the face of all discouragement. Follow the Lamb, though others follow the beast and the false prophets.

Legacy 21. In all your natural, civil and religious actions, let divine glory still rest in your souls. In all your hearings, in all your praying, let the glory of Christ carry it; in all your closest duties, let the glory of Christ lie nearest your heart.

Legacy 22. Record all spiritual favors, mercies, providences and experiences. Many a Christian loath much by neglecting this duty.

Legacy 23. Never enter upon the trial of your estate, but when your hearts are at the best and in the fittest temper. 'Tis a great desire of Satan when the soul is desolate, and strangely afflicted, to put the soul on trying work.

Legacy 24. Always make the Scripture, and not yourself nor your carnal reason nor your bare opinion the judges of your spiritual state and condition.

Legacy 25. Make a conscience of making good the terms on which you closed with Christ. You know the terms. Now you are to take up the cross, to deny yourselves, to follow the Lamb over hedge and ditch, through thick and thin. The worst of Christ is better than the best of the world. Deny yourself, your natural self, your sinful self, your religious self, and follow him.

Legacy 26. Walk by no rule but such as you dare die by and stand by in the great day of Jesus Christ. Walk not by a multitude, for who dare stand by that rule when he comes to die?

Legacy 27. And lastly, sit down and rejoice with fear.

Here are your Legacies—and the Lord make them to work in your souls so that you give up your account with joy.

Labor to make conscience of putting these Legacies into practise, of sucking at these breasts, which will be of use to us, till we shall be gathered up into the fruition of God.—*Boston Recorder.*

ASCENDANCY OF MORAL PRINCIPLE.—The question, whether in political contests the moral interests of the nation shall hold a first or secondary position, is one on which a vast result depends. The government of the Mediator will be established over the nations, when the spirit of genuine religion shall so penetrate the mass of man-

kind, as to imbue the laws, and their administration, with its own principles. Christians, whenever they are called to act as citizens, and fulfil the duties growing out of this relation, should carry continual-ly with them the principle of inflexible adherence to the divine law, and the cause of eternal right. That party in the political world, which shall most fully throw itself upon this law, will be eventually and impregably successful. It will have an object for which it is honorable to contend. It will have a foundation which can never be destroyed. The bare idea of arraying a moral army mainly for a question of moral right, has with it always a reforming power. It teaches mankind somewhat of their higher life. It reaches and affects the conscience. It seizes itself on the inextinguishable walls of immutable justice. It has a voice which will be heard, and an arm which will finally prove irresistible.

Our Early Loved.

BY FRANCES BROWN.

Our early loved—how their memory clings To the scenes that love so dear! Like a rose that still in its sweetest springs When a garden's pride is o'er. Though the weeds and thorns may have long defaced The place of the perished flowers, Yet that lingering gleam the cheerless waste With the bloom of its brighter hours.

Our early loved—how their memory clings To the scenes that love so dear! Hath the hand of power, or the flame of wrath, On life's barriers risen between? Yet still, in our dreams, their shadows come Through the parting wave of years, Though the path is marked with many a tomb, And its sands are wet with tears.

Our early loved—how we found them changed In the glow of our winter days, And their bright locks blanched, and their looks estranged. 'Till they scarce return our gaze? But far in the land where storms or time Can no longer rear or chill, In the light of our memory's close I lay: We will find them changeless still.

We may love again, and the later ties Of life may be bright and strong; But if broken, never in memory's eyes Will their fragments shine so long: And the shrine of our childhood's sainted faith We may leave them far and cold, But the heart still turns to the stars of youth With a love that ne'er grows old.

The Sincere Man.

How rarely you meet with a thorough sincere man! He is quite a wonder about town. You do not know what to think about him. His very sincerity, from its rareness, you cannot help looking at as questionable. 'What,' you ask, 'does the man mean? He does what he says he will do—he is what he seems.' Reader, are you a sincere man, such as this? Those two elements of the character, of doing what you say, and being what you seem, are so essential to it, that if you want them, or only one of them, you are not them. Sincerity does not live in you. This great virtue has no place in you. Your heart, your soul, made for the dwelling place of the divine, and whose spirit is ever ready to make its abode there,—that soul has no room for this element of that divine life. Only take heed of other things, and it cannot receive this. Without knowing it, you are living in a daily lie,—seemingly only good,—never, never truly being so.

Have you, in your business transactions, made engagements which you never meant to fulfil; or, rather, which you meant to lay aside, to escape from, if it were possible to do so, and for such known, voluntary engagements, have you got to be called and thought honest, or generous? Has anything like this happened to you? And have you failed to do what you promised, on grounds which common honesty shrinks from as from contamination, and blushes at the remotest thought of? If anything like this has happened to you, we cannot call you sincere. Men should be sincere. 'Men should be what they seem!' exclaimed one, in the bitterness, the agony, of extreme disappointment and grief—utter, utter desolation. He who is not so, wants faith in man. He takes out of society, out of life, its beauty, its great truth. He robs you of its innocence, manhood of its dignity, old age of its reverence. What is that living, moving, thinking matter worth, when its thought is designed to deceive us, its act to betray us? No human soul, which has not been injured, can tell what is that trouble which the insincere man makes for all who are in any way related to him. The writer has met with an instance of it within two years, which has made shipwreck of the confidence of a life, and killed as by a violent death, friendship of long years.

'Men should be what they seem.' Is it always easy to be sincere? No, it is not. You must go to the church to-morrow, and all day, too, and be very devout. You must proclaim the Sabbath's rest, and you must observe it. But you must do, you think, much else. You must let the business of the week obtrude itself upon that rest-day, till you welcome it. You must change to the Temple, your money-change-table, your oxen, and your doves,—you must keep all still, indeed, but so, all else of the week may you do. O for that whip of small cords! And yet, is such thing needed, here in this old age, not of Christendom, for that word means the reign of Christ, but of the preaching Christianity? Can we not keep the temple clear, 'swept and garnished,' for one day in seven? Can we not be sincere for so short a time as this?

A sincere man is a man of courage. He feels he can afford to be what he seems. His is true self-trust, for his self is worth trusting. And why has he demand for courage, moral boldness? Because the cost of his sincerity may be much. It may be self-sacrifice, when that is most difficult to be practised,—to be lived. It may be entire relinquishment of the self, in the acknowledged, outstanding, nay, great demands of another. And again, he must be a bold man, for his sincerity may cross the world, or many of its commonest ways; and enmity may come of it, and neglect

and poverty, too, be in its train. But no matter, reader,—no matter what the cost. Be sincere, have 'godly sincerity,' and you will have a peace which cannot be disturbed, and which 'fleshy wisdom' hath not power to take away.

A sincere man lives in every part of his life, however long, however complicated, however difficult this may be. You never lose sight of him when he is visible. Is it so with most men you see? Do you dream even, that you know them? Do you get for a moment think that you get at half their mystery? The transparency of the sincere man makes no revelation of weakness. There is childlike simplicity; but there is felt to be one with it, a giant-like power. A dignity surrounds the sincere man which is in harmony with all goodness, and which is full of beauty in the spiritual discernment of it. It wins to itself all related excellence, and gives to moral power its wisest and best agency. Sincerity is the parent of love. It begets confidence which every day's experience strengthens. Its affection is toward men, and men love and venerate it in return. Sincerity begets purity. How deathful to such virtue is the least impurity! No matter how deep may be its abiding place in the heart,—no matter how successfully we conceal the sin from others. The soul knows its own bitterness here, as in all other cases of it. Its outward excellence becomes to it, to itself, the whitest sepulchre.

How peaceful, how beautiful that life which is sincere!—*Chr. World.*

The Bible.

We are so accustomed to the sight of a Bible that it ceases to be a miracle to us. It is printed just like other books, and so we forget that it is not just like other books. But there is nothing in the world like it, or comparable to it. The sun in the firmament is nothing to it, if it be really what it assumes to be,—an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it and read. And, at the same time, look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you, as good seed in good ground bringing forth unto eternal life. Only take heed, and read it in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any friend can give to another, is to advise him to consult God; and the best turn that any book can do its reader is to refer him to the Bible.

Thomas Erskine.

Boston Bethel Union.

STATEMENT AND APPEAL.

In the month of June, 1843, a meeting for promoting the moral reformation of the seamen of Boston and the world, convened in the vestry of the First Baptist Church, and at the suggestion of Rev. C. W. Denison—editor of the 'Sheet Anchor,' organized the 'Boston Bethel Union.' A hall was procured at the corner of Lewis and Commercial Streets, (directly opposite the head of Lewis' Wharf) and religious services therein commenced by Mr. Denison. The attendance at first was small, but after a few Sabbaths the hall was found too straight to accommodate the numbers who came—some of them, no doubt, for the first time in many years, to the house of God. It was therefore enlarged and made capable of seating four hundred persons. This is usually (as it was on the last Sabbath) crowded, forenoon, afternoon, and evening, with a truly respectable congregation of seamen, with their families and friends.

Temperance Societies were also formed in connection with the Bethel, and upwards of twenty-five hundred names have been added to the pledge since its commencement. Many of those who attend the Sabbath services are reformed inebriates—those who a few months since were the scourges of society, abusers of their helpless families; but who now are experiencing all those blessings which attend a temperate life. Our success in this reformation is unparalleled. The whole neighborhood has felt, and is feeling, our influence. One rumrunner, who fitted up a large house, next door to our Bethel, at considerable expense, has given it up, and his lease was for a few days since sold at auction. This house, which is, in fact, a large hotel, containing twenty-seven rooms, is about to be occupied by a pious sea-captain, and is to be called the *Bethel House*. Is not this a triumph? Another rumrunner in the neighborhood was heard recently to say, that the Bethel had 'hurt him more than two hundred dollars the last year, and he would give considerable to get it out of the way.' The only encouragement he received was that we should probably 'hurt him' four hundred dollars the next year.

It will be perceived by the date of its formation, that this Society has been in operation eighteen months. During this time members have had much to contend with—a hard labor to perform. Receiving but little encouragement from without, all that has been accomplished, has been by the *few*. The expenses for rent, sexton, fuel, lights, a sufficient number of settees, and other fixtures have been considerable. Thus far, however, we have been enabled to meet nearly every demand, and find ourselves, after a year and a half's labor, surrounded by the most encouraging circumstances. Bro. Denison has, however, received nothing from the Society for his services. His has been truly 'a labor of love.' His only compensation has been drawn from the 'Sheet Anchor,' a new seamen's paper, which affords at present but small profit. Week after week, and month after month, in summer and in winter, except when necessity has called him away, he has stood up before his people, pointing the wandering child of the ocean to the haven

of eternal rest—to the Lamb of God that taketh away the sin of the world. And his labors have been blessed, abundantly blessed: Many a poor, neglected mariner has found peace and joy in believing, and gone forth to preach the glad tidings of great joy, not only to his perishing shipmates, but 'to the nations that sit in the darkness of heathenism far, far away.' A converted sailor is always an efficient missionary, and costs the 'Board' nothing.

Encouraged by past success, we shall persevere. Our expenses for the next year will be somewhat more than they have been heretofore. We propose paying brother Denison five hundred dollars; and other expenses will amount to five hundred dollars more. Therefore \$1000 must be raised for the support of the 'Boston Bethel Union,' the next year. One half of this will undoubtedly be raised at the Bethel, and for the rest we appeal to the churches, and to those who feel interested in the enterprise.

We shall make an effort during the present year to procure a larger and more suitable place of worship. We must have 'ample room and verge enough' to accommodate a much larger congregation. It has been proposed to erect a *floating chapel* on the plan of those which have been so successful in New York and other large cities. The expense for such a one would be much less than for any other kind of a house of worship. The hull of an English ship, sound, and wanting but little repairing, is now lying at one of our wharves, which can be had for a trifle, and probably an effort will be made to obtain it, for the purpose above stated. All that we want is the co-operation of our friends. Shall we have it?

The 'Union' has recently been re-organized, by the choice of the following officers for the ensuing year:

SIMON G. SHIPLEY, Esq., President.
Rev. R. H. NEALE, Vice President.
" BARON STOW, " "
" WM. HAGUE, " "
" NATH'L COLVER, " "
" DUNCAN DENBAR, " "
" C. W. DENISON, Cor. Secretary.
JOS. H. SEARS, Rec. Sec.
BENJ. ABRAHAM, Treasurer.

Managers.
S. H. LEWIS, BENJ. SMITH,
JACOB HOOK, FREDERICK GOULD,
LEWIS JONES, N. B. PROCTOR, JR.,
THOS. RICHARDSON, JONA. HOWE,
JOHN S. WILLIAMS, R. C. KEMP,
MOSES POND, W. D. TICKNOR.

Donations for the objects of the 'Boston Bethel Union' may be sent to the treasurer, Benj. Abraham, T. Wharf, Boston, or to any of the officers of the Society. Brother Denison has been appointed by the 'Union' an agent to obtain funds towards the erection of a chapel.

Any further information respecting our Society will with pleasure be given by J. H. SEARS, Rec. Sec. of 'Boston Bethel Union.'

Popery in India.

The natives of India who have attached themselves to the Romish church, are in the habit of alleging that there is not much difference between their circumstances and those of their heathen brethren. On one occasion I was crossing a ferry in the west of India, the boatmen being natives and members of the Roman Catholic church. I put to them the question, 'What is your religion?' The reply was, 'We are Christians.' I then asked them, 'In what respect does your religion differ from the Hindoos?' 'Oh!' replied they, 'our religion is a great deal better than theirs; the gods of the Hindoos are ugly monsters, with a variety of heads and hands; but our gods are fine men and women, and we have a fine virgin for our chief god.'

A short Sermon.

Gentlemen, none of you have as much cause to complain as I have. I go to the expense of buying presses, types, and paper; I hire workmen who must be paid by the week; I send out a weekly sheet of religious news, and yet some of my subscribers have never made it a matter of conscience to pay me a cent for the last three years. And when I send them a bill, they threaten to cease their patronage if I dun them! At this, most of those present agreed that it was very true that many had very little conscience in paying for a newspaper. Perhaps they felt guilty themselves.

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, DECEMBER 26.

TERMS.—\$2.50 per year; \$2 if paid within 3 months.

TO THE REV. RICHARD FULLER, D. D.

LETTER VI.

MY DEAR BROTHER,—In my last letter I endeavored to illustrate the manner in which I suppose the New Testament has prohibited the existence of Domestic Slavery. It is not by any precept forbidding it, but by the inculcation of such truths respecting the character, the value, and the responsibility, of man, and his relation to his fellow man and to his maker, as are utterly inconsistent with the institution. The next question which naturally occurs is this, why was this mode of expressing the divine will adopted? This inquiry I propose to consider in the present letter. I fear that this correspondence is becoming wearisome by its length, and shall therefore, in the remarks that follow, study the utmost brevity.

You will perceive at once, that I am by no means obliged to reply to this inquiry. If such is proved to have been the method chosen by Omniscient Wisdom, we all concede that it must have been chosen for the best possible reason. The fact is all that we need be anxious to discover. Nevertheless, if we are able to show probable reasons for the course adopted by inspiration, it may anticipate various objections that might otherwise suggest themselves.

I remark then in the first place, this mode of teaching is, in all respects, conformable to that universally adopted by the Saviour and his apostles. In the words of Archbishop Whately, "it was no part of the scheme of the Gospel revelation to lay down any thing approaching to a complete system of moral precepts—to enumerate every thing that is enjoined or forbidden by our religion, nor again to give a detailed general description of Christian duty—or to delineate after the manner of systematic ethical writers each separate habit of virtue or vice." New and higher motives were implanted, a more exalted and perfect example was proposed for imitation, a loftier standard of morality was established, rewards more glorious and punishments more appalling were held out, and supernatural aid was bestowed, and the Christian with these incentives and advantages is left to apply for himself in each case, the principles of the Gospel. He is left to act at his own discretion, according to the dictates of his conscience; to cultivate Christian dispositions, and thus become a law unto himself. Nay, still further, care was taken in the revelation of the New Testament to guard the disciple of Christ against expecting a system of precise moral enactments. For this reason the precepts which are given are sometimes contradictory, as when we are commanded to "let our light shine before men," and also "not to let our left hand know what our right doeth." Sometimes the literal precept was extravagant and irrational, as when we are commanded "to pluck out a right eye" or "cut off a right hand." Sometimes the precept was in itself insignificant, as when we are told to "wash each other's feet." In all these and similar cases, it is plain that we are taught to disregard the precept itself, and looking beyond it, to adopt as the rule of our universal conduct the principle which it is evidently intended to inculcate. If any one has any doubts on the mode of New Testament instruction in this respect, I beg him to read the essay, to which I have referred.

I think it must appear obvious to every reflecting mind that this is the only method in which a universal revelation, which should possess any moral stringency, could have been given, for all coming time. A simple precept, or prohibition, is of all things the easiest to be evaded. Lord Eldon, used to say that 'no man in England could construct an act of Parliament through which he could not drive a coach and four.' We find this to have been illustrated by the case of the Jews in the time of our Saviour. The Pharisees, who prided themselves on their strict obedience to the letter, violated the spirit of every precept of the Mosaic code. Besides, suppose the New Testament had been intended to give us a system of precepts, there were but two courses which could have been adopted. The first would have been to forbid merely every wrong practice of that particular time, the second to go forward into futurity and forbid every wrong practice that could ever afterwards arise. If the first mode had been adopted every wrong practice that might in after ages arise would have been unprovided for and of course unforbidden. If the second had been adopted the New Testament would have been a library, more voluminous than the laws of the realm of Great Britain. Both of these courses would have been manifestly absurd. The only remaining scheme that could be devised is, to present the great principles of moral duty, to reveal the great moral facts on which all duty must rest, the unchangeable relations in which moral creatures stand to each other, and to God, and without any precepts in each particular case to leave the course of conduct to be determined by the conscience of every individual acting in the presence of the all-seeing Deity. To illustrate the practical difference of these modes of teaching, I ask is there any danger that either you or I acting in the spirit of the principle which teaches us that shall love thy neighbor as thyself, would violate any law of the United States? We have lived many years without even knowing what these laws are, and yet have never violated one of them. But yet the precepts which are intended to guard against such a violation are the study of a lifetime; and the number of them is annually increasing, and must increase in order to render our rights in any manner secure.

Now such being the mode in which it was necessary to make known to men the moral laws of the New Testament, it is plain that to this mode the instruction in respect to slavery must be subjected. If this form of wrong had been singled out from all others, and had alone been treated preceptively, the whole system would have been vitiated. We should have been authorized to inquire why were not similar precepts in other cases delivered; and if they were not delivered, we should have been at liberty to conclude that they were intentionally omitted and that the acts which they would have forbidden were innocent. I cannot but consider this as a sufficient reason why no precept should be given on the subject of slavery, and why, like almost every other, certainly like every other social wrong, it should be left to the result of the inculcation of a moral principle.

There seem to me other reasons why this mode of instruction should be adopted in this particular instance. 1. The reason of the duty to abolish slavery is found in the moral relations and responsibilities of a human being. But these moral relations and responsibilities were at this time wholly unknown. This I have attempted to illustrate in my last letter. It was certainly reasonable to postpone the inculcation of the duty until the truths were promulgated on which this duty was founded. The fundamental truths of the declaration of independence had, during the previous struggles of our colonial history, become fully known and universally acknowledged. On the ground of these, our Fathers declared our connection with the mother country severed. But of what use would have been such a declaration if these principles had never been either promulgated or understood. Every one sees that such an act would have been inoperative and absurd.

2. Again, slavery, at the time of our Saviour and Apostles, was a social evil. It was established by laws. The whole community enforced these laws on every individual. The master could only manumit such a portion of his slaves as the law permitted. He could go to no other country and then set them free, for the whole civilized world was under the same dominion. If he set them free contrary to law, they were liable to be reduced again to a worse bondage than that from which he had delivered them. Hence it was manifest that the system could only be abolished by a change in the public mind, by inculcating those principles which would show the whole community that it was wrong, and induce them, from a general conviction of its moral evil, to abandon it.

I can also perceive other practical benefits of great importance which would necessarily attend this method of abolishing slavery. To have inculcated the right of the slave to freedom, and the duty of the master to liberate him, absolutely and immediately, while both were ignorant of the principles on which the precept was founded, and wholly uninfluenced by these principles, must have led to a universal social war. The masters would not have obeyed the precept, the slaves would have risen in rebellion. This attempt had been frequently made before, and had been put down by horrible bloodshed. There is no reason to suppose that the same result would not have taken place again. Myriads of unarmed and ignorant slaves could never have stood the shock of the Roman legions. Commanded by able generals and supported by the wealth of the empire. Hence, to have adopted the method of abolishing slavery by precept would have defeated the great object in view and rendered the condition of the slave worse than before. Such, in all cases except in insular situations, has been the result of servile insurrections.

The result of the abolition of slavery by the inculcation of the principles of the Gospel would be the reverse of all this. By teaching the master his own accountability, by instilling into his mind the moral and humanizing truths of Christianity; by showing him the folly of sensuality and luxury, and the happiness derived from industry, frugality and benevolence, it would prepare him of his own accord to liberate his slave, and to use all his influence towards the abolition of those laws by which slavery was sustained. By teaching the slave his value and his responsibility as a man, and subjecting his passions and appetites to the laws of Christianity; and thus raising him to his true rank as an intellectual and moral being, it would prepare him for the freedom to which he was entitled, and render the liberty which it conferred a blessing to him as well as to the state of which he now, for the first time, formed a part.

Such was in fact the result of the promulgation of Christianity upon the Roman Empire. As the Gospel spread from city to city, and began to exert an influence upon the public mind, the laws respecting slavery were gradually relaxed, and every change in legislation was in this respect a change for the better. This tendency continued and increased until, throughout the whole empire, slavery was at last abolished. And, by the admission of all, this abolition was purely the result of the teaching of the Gospel. And still more, it was first commenced, and its progress was accelerated by the noble example of the Christian church. To liberate their fellow men from servitude was, very early in the history of Christianity, deemed to be one of the most urgent duties of religious benevolence. Clemens, in his Epistle to the Corinthians, remarks: "We have known many among ourselves who have delivered themselves into bonds and slavery that they might restore others to their liberty. Paulinus, Bishop of Nola, expended his whole estate, and then sold himself, in order to accomplish the same object. Cyprian sent to the bishop of Numidia 2,500 crowns, in order to redeem some captives. Socrates, the historian, says that after the Romans had taken 7,000 Persian captives, Acacius, Bishop of Amida, melted down the gold and silver plate of his church with which he redeemed the captives. Ambrose, of Milan, did the same in respect to the furniture of his church. It was the only case in which the imperial constitutions allowed plate to be sold." These facts sufficiently illustrate the manner in which the early church interpreted the teaching of the Gospel respecting slavery, and also the effect which this teaching had upon their practice.

And thus we see that the very reason why this mode of teaching was adopted, was to accomplish the universal abolition of slavery. A precept could not have done this, for, in the changing condition of human society, the means would have easily been devised for eluding it. But by teaching truths, the very truths in which Christianity consisted, utterly and absolutely opposed to slavery, truths founded in the essential moral relations of creatures to their creator, it rendered it certain that when Christianity was understood and obeyed, this institution could not exist. Thus the principles of the Gospel have alone abolished slavery from the face of the earth. They have almost done it for the second time. May we not hope that

the work will be speedily accomplished, and accomplished forever. And here I think that the New Testament, having adopted this as the correct and only universal mode of accomplishing this object, is perfectly consistent with itself, in giving no precept to Christian masters. The Gospel is a universal rule. It prescribes no moral duty for one man, and excuses from that duty another, when both are under the same circumstances. If it prescribed the duty of manumitting the slaves to Christian masters, it must have prescribed it to all masters, that is, it must have adopted that mode of teaching, by precept, instead of teaching by principle. It therefore left the whole matter to the operation of principle, and the manner in which that principle was acted upon by Christians, I have already illustrated. In all this I see nothing but the benevolence and long mindedness of the Deity. God treats his intelligent creatures according to the nature which he has given them. He reveals his will. He promulgates truth of universal efficacy, but frequently allows long time to elapse before the effect appears, in order that that effect may be the more radical and comprehensive.

These seem to me to be sufficient reasons for the mode of teaching which the New Testament has adopted in respect to slavery. On this subject I do not see that there can be any question between us. I have already remarked that our Southern brethren are specially opposed to immediate abolition. They consider it absurd, ruinous, inhuman, and destructive to society itself. They also declare that if abolition is ever to be accomplished, it must be accomplished by means of the inculcation of principles which naturally lead to it; and not by force of arms, or by the passage of arbitrary acts. It would then seem peculiarly unreasonable for them to assert that there is only one method in which the abolition could with benevolence to all parties be accomplished, and then to assert that the Gospel could not certainly mean to abolish it, because it had adopted this very method.

Before leaving this part of the subject, it may be well to consider very briefly in what manner the principles which we have been discussing, bear upon the question of slavery in our Southern States. In the first place, if slavery be inconsistent with the principles of the Gospel, it is wrong, and God requires us to abandon it. And besides, God does not require us to abandon it, simply because we are Christians, but because we are men, his creatures, and because it is at variance with the moral law under which we are created. If it be asked when, I ask again, when is it our duty to obey God? Is it not our duty always and everywhere, semper et ubique, as soon as we hear his commandments. A reason that would be sufficient for delaying to obey God for a moment, would be a sufficient reason for disobeying him forever. If the physical act to which his commandment tends, be in any respects out of our power, we are to act honestly and in his fear, from the principle of obedience, and remove, as far as possible, every obstacle that exists to the perfect obedience of the commandment.

2. What are we to learn from the manner which the Gospel adopted to accomplish the abolition of slavery? I answer, we are at liberty to use the same manner, in just so far as our circumstances and those of the early Christians correspond. The reason for the gradual abolition of slavery under the Gospel, was that all parties were ignorant of the principles on which the rights and duties, and responsibilities of men were founded. The world then knew of nothing better than polytheism, and all the absurdities of heathen mythology. It was necessary that this darkness should be dispelled, before the moral light could shine upon slavery, or upon almost any other wrong. Slavery was then universal, and there existed small opportunity to know its moral evil in the sight of God. The case with us is different. We have from our earliest youth been instructed in the Gospel of our salvation. The fundamental principles on which our duty rests, are as familiar to us as household words, we have only to apply them to our particular case, and the will of God in respect to us cannot be mistaken. Nay, we, in our declaration of independence, have already acknowledged the very principles now in question. We have seen slavery abolished all around us. There is therefore no need for the delay for the purpose of inculcating on us the principles on which duty rests.

Again slavery was then, and it is now, a social evil. It is established and maintained by the power of society, and it can be abolished only by legislation. The case was the same in the early ages of Christianity. There is, however, this one remarkable difference. Then the laws were nothing but the published will of a despot. The subject had no power to make or unmake them. It is by no means the same with us. We make our own laws. Every citizen who exercises the right of suffrage is himself responsible for every law that is made, unless he has put forth his full constitutional power to prevent it. Hence a grave responsibility rests upon every Christian citizen in respect to the laws by which he is governed. If he favor or if he do not remit laws at variance with the Gospel which he professes, he is responsible to God for all the wrong which these laws create. In a word I believe that slavery is forbidden in the Scriptures just almost every other sin is forbidden; that is, by the inculcation of moral principles which are utterly at variance with it. It is not this almost universal method of the New Testament teaching. Do you not, my brother, can interpret it? When you attempt to teach men that they are sinners against God, do you enumerate the precepts which they have broken, or do you set before them the character of God and the universal relations to him? If their conduct has been at variance with all these relations, does not their own conscience pronounce them guilty? The case is, as I esteem it, similar here. God has thus taught us that slavery is wrong, a violation of his most holy law. And if so it is our duty at once to abandon it.

The manner in which this is to be done may, I apprehend, vary with our circumstances. Such, I think, we may believe to be the teaching by the New Testament. A man, I suppose, delivers himself from the guilt of slavery, at the very moment when he, in the sight of God, renounces all right in his fellow man, and acts in sincerity of heart, in the presence of his Judge, in conformity with that renunciation. The manner of his acting out this renunciation may, however, vary with the circumstances of the case. All that the Gospel requires, that, unbiassed by interest, unswayed by persecution, he carry out the principles of the Gospel wherever they may lead him. He is to do this as an individual, with respect to those whom he now believes that he has unjustly held in bondage. He is to do it in respect to the community whom, by his former precept and example, he has either led into or confirmed in error. He is to bear his testimony to the truth, whatever sacrifice it may cost him. So soon as the church of Christ acts upon these principles, our land will be freed from the sin of slavery. Until she do this, the stain of blood guiltiness, and if it be a sin at all it is a sin of appalling magnitude, is found on her garments.

I think I can illustrate my view of this subject by a familiar example. I am obliged to take a case which we all know to be sinful for the sake of the illustration. I do not intend to do it offensively. Suppose a man to have been guilty of great dishonesty. He holds in his hands the property of several of his fellow men, of which he has obtained possession unjustly. He repents of his sin, and wishes to obey the Gospel of Jesus Christ. I tell him that he has offended God, and injured his neighbor, that he has no right to hold a farthing or a fraction of all this part of his possession. The moment he repents of this sin, and in the sight of God renounces all right in this property, and holds it only for the good of the rightful owner, he ceases to be guilty of the sin of dishonesty. But to carry out this principle may be a work of time and labor. One whom he has defrauded may be his next door neighbor. To him he will make restitution immediately. Another may live a thousand miles off. To him he will restore his own in such manner as will most directly and safely accomplish the object. The property of another may have been inherited by heirs; to these he will restore their portion according to the principles of law and justice. He may thus be obliged to hold this possession in his own hands for some time after he has renounced all right to it as his own. He holds it however, not for his own benefit, but merely for the sake of being the better enabled to do justice. He is innocent of dishonesty in just so far as he thus holds it. If he allow any unnecessary delay to intervene, if because the rightful owner does not know of his loss, if because he cannot restore it to day he resolve that he will not restore it at all, or if because he finds some difficulty in carrying out the principle of right, he quietly relapse into his former state and uses as his own and for his own benefit, what on the eternal principles of justice belongs to another, in the sight of God and man he is guilty of dishonesty.

Such, my dear brother, seem to me some of the reasons why the Scriptures selected this mode of teaching us our duty on this subject, and of the bearing which this mode of teaching should have upon our present practice.

I am, my dear brother, yours, with every sentiment of Christian affection,

THE AUTHOR OF THE MORAL SCIENCE.

TO THE HON. RICHARD FLETCHER.

DEAR SIR,—The earliest official document relating to the origin of the Newton Theological Institution, is found in the records of the Education Society. At a meeting of the executive committee, held at the house of the Rev. Dr. Baldwin, on the 25th of May, 1825, the committee took into consideration the establishment of a theological seminary in the vicinity of Boston, when the following preamble and resolutions, proposed by Bro. Sharp, were unanimously adopted:

"Whereas it appears to be the earnest desire of influential brethren in our denomination, that there should be a Theological Institution in the vicinity of Boston, therefore

1. Resolved, That it is highly expedient that this Board take immediate measures to accomplish this important object.

2. Resolved, That Rev. Dr. Baldwin, the Rev. Mr. Sharp, and Rev. Mr. Wayland, be a committee to draw up a plan for a Theological Institution, and recommend such place or places for its location as they may deem proper.

3. Resolved, That the Rev. Dr. Bolles, Dea. Heman Lincoln, Rev. Mr. Going, Rev. Mr. Sharp, Mr. N. R. Cobb, and Dea. Levi Farwell, be a committee to solicit subscriptions to aid in the establishment of the Institution here mentioned."

At a meeting of the committee held at Methuen, Sept., 1825, the Rev. Irish Chase was elected a Professor for the proposed new institution. At a meeting of the Board held at the house of Mr. Ensign Lincoln, Nov. 9th 1825, it was determined by ballot, that the Institution be located at Newton; it was also determined that instruction commence on the 28th of the same month. At a meeting held Dec. 25th, it was determined that the Institution should be known by the name of the 'Newton Theological Institution.' At the same meeting a petition, which had been prepared by a committee previously appointed, praying for an act of incorporation, was accepted, and ordered to be presented to the Legislature, which was accordingly done and an act obtained. Consequently the Institution was now committed to the guidance of a Board of trustees of its own.

I beg your attention for a moment to the import of the language of the records above quoted. The executive committee of the Education Society were moved to this undertaking by the ascertained opinion of influential brethren in the Baptist denomination, as well as by their own convictions of duty. It appears to have been the opinion of leading brethren, not only in the vicinity of Boston, but such an opinion should be established, but also in the denomination generally.

I have already remarked that in the space of four years, that is, from 1818 to 1822, no less than three institutions were established—Waterville College, Hamilton Literary and Theological College, and Columbia College; that all these institutions had for their primary object, in their origin, the education of the Christian ministry; and you cannot fail to have taken notice also, that all these institutions have assumed, in the character of instruction given, the form of a College. Each of them assumed the exclusive form of a College almost immediately, except Hamilton, which for many years was exceedingly limited in its course of instruction. More recently the Hamilton Institution has been very much enlarged, and embraces, as we heretofore stated, an Academy, a College, and a Theological Institution. The reason for this is obvious. A collegiate education naturally and almost necessarily precedes a theological course, and a college course embraces as long a period as our young men could then be induced to spend in study preparatory to the ministry. Our people seem to have been suddenly awakened to the conviction of their need of a better education in the ministry, and an overwhelming sense of their deficiencies seems to have rendered their movements somewhat fitful and irregular. The formation of our Foreign Missionary Convention revealed, in a painfully striking light, the inadequacy of our ministry. By a special providence we were unexpectedly called to the work of Foreign Missions, and at that moment we had scarcely ten men in the whole denomi-

nation, who possessed the literary qualifications desirable in a missionary to the heathen. One of the first objects which engrossed the attention of the Convention, was that of a theological institution. The early measures adopted by the Convention upon this subject, evinced, as it is well known, in the establishment of Columbia College.

The change of these institutions from their original design, though they were compelled to do it from the necessities of the case, gave to some minds nevertheless dissatisfaction. These movements, of which we have spoken, were comparatively remote from Massachusetts, and yet, our brethren in this region participated largely in them all. They participated freely in advisory councils, and although they did not approve of many of the measures adopted, in reference to the connection of Columbia College with the missionary Convention, they contributed liberally of their funds both to the Institution at Waterville, and to that in the District of Columbia, and were perfectly familiar with the views and feelings of influential brethren in the various sections of the country. From 1814, the year the Massachusetts Education Society was organized, until 1825, when the Institution was established, there prevailed probably in no section of the country more enlightened views on the subject of ministerial education than in Massachusetts; nor was there any where shown a more generous liberality toward that object than here. The founders of the Institution therefore commenced this undertaking deliberately, and with tolerably accurate views of what it would cost them.

The founders of the Institution were eminently religious men, and in their undertaking there seems to have been a remarkable concentration of their religious energies. It seems to have rested upon their minds perpetually, that what they had undertaken was for Christ and his church. At one meeting held at the house of Rev. Joseph Grafton, the record states, that all the forenoon was spent in prayer, "in commending in a devout and solemn manner this new Theological Institution to the paternal care and blessing of Almighty God. All the members present engaged in prayer."

We have already noticed the appointment of the Rev. Irish Chase to a Professorship in the Institution. Rev. Henry J. Ripley was appointed to a Professorship in 1826. Rev. James D. Knowles was appointed a Professor in 1832. In 1835 a fourth Professorship was created, and the Rev. Barnes Sears appointed to fill it. The several departments of instruction now filled, were contemplated in the origin of the Institution, and they were occupied as soon as the ability of the trustees to support the Professors would allow. The several Professors and their departments of instruction as at present arranged are as follows: Rev. Barnes Sears, President and Professor of Christian Theology, Rev. Irish Chase, Professor of Ecclesiastical History, Rev. Henry J. Ripley, Professor of Sacred Rhetoric and Pastoral duties, and Rev. Horatio B. Hackett, Professor of Biblical Literature and Interpretation.

The amount contributed for the benefit of the Institution, and expended in the purchase of real estate, the erection of suitable buildings for the accommodation of the Institution, not including Professors' houses, from 1825 to 1830, was \$26,763. The amount contributed from 1830 to 1835, by subscriptions, donations, and given by legacies, for the support of Professors, the erection of Professors' houses, and the general purposes of the Institution, was \$40,772. The amount realized from 1835 to 1840, for all purposes, was only \$4,500, and from 1840 to the present time, but \$13,200.

The several Professorships have never been permanently endowed. In 1832, \$30,000 were raised by subscription for a temporary endowment of two Professorships, that being at that time the entire number of Professors, and in 1841, \$10,000 for the same object.—The whole amount contributed specially for the support of Professors is \$32,800. The whole amount paid to Professors to the present time is \$46,401. The whole amount contributed to the benefit of the Institution up to the present time, not including subscriptions and donations to the Library, is \$5,235; of this sum, \$7,335 were contributed during the first ten years after the Institution was commenced. The whole amount of the property of the Institution including a valuable farm of one hundred acres of land, and upon which the Institution is delightfully situated, the seminary buildings, and Professors' houses and Library, may be estimated at from \$55,000 to \$60,000. The value of the real estate has very much increased since the original purchase.

The generation of men who established Newton Theological Institution have mostly passed away. They have received their reward—have been approved as good and faithful servants—some while the dew of their youth was yet upon them, and others in a good old age. Baldwin, Lincoln, Jacobs, Cobb, Grafton, Bolles, Farwell, Going, these are the names of men whose countenances were once familiar to us, and to whom we still feel endeared by a thousand fond recollections, and they, with others of the departed, whose names might be mentioned in the same connection, constituted a majority of the more active founders, and the most liberal benefactors of the Institution. In their time they might be denominated 'the influential brethren in the denomination,' in these parts. None of them were men of great wealth, while some of them were the poor of this world. They had goodness, they were men of liberal views, and generous hearts, who delighted to labor for the general good, and happily, they had the confidence of their brethren. It is upon this class of men, I think, that the Institution must hereafter mainly rely. There are other objects which appeal more to human sympathy than this, and of course will have more of popular favor than this.

The fact that \$67,335 were contributed by the friends of the Institution during the first ten years of its history, and only \$17,700 during the last ten years, is one which must, I think, have arrested your attention. The Institution being unendowed and dependent as it is on the sympathy of its friends, this fact is calculated to awaken some solicitude. I will not undertake to account for this fact.

The founders of the Institution never pretended to endow it. They had not the means. They originated it and provided liberally for its present wants, and have committed it to the generation following. Since the establishment of the Institution, the number and pecuniary abilities of our churches have more than doubled, and may we not hope that a generation of men inheriting the virtues of their fathers, will come forward, now that the Institution calls itself upon their sympathies, and adopt it as their own child.

There are two objects which seem to demand the immediate attention of the friends of the

Institution: 1. a provision for the support of its Professors, 2. the collection of a competent library.

With sentiments of high consideration, I am yours, &c.

EBENEZER THURMER.

A SUGGESTION.

There are published at the present time, in this country, a number of literary and theological Reviews, or Periodicals, of a high character. Their subscription price is from three to five dollars a year. These Reviews contain valuable and important articles upon all the prominent topics of the day, besides learned discussions of principles and subjects, equally appropriate to all times. It is extremely desirable that the ministers of the Gospel have an opportunity of perusing these works. Many of them contain articles designed expressly for clergymen. Now it so happens, that the salary of pastors is in general so limited, that but few of these can subscribe for any of these works and consequently are deprived of all the benefit they might derive from them. This difficulty might easily be obviated in the following manner.

Let each church subscribe for two three or more of the most important of these periodicals, and pay for them out of the treasury of the church. Let them be directed to the pastor. After he has read them, let them be held as the property of the church and be placed where either the pastor or any of the church can find access to them. In this manner, the expense would be scarcely felt, because it would be divided among all those who contribute to the treasury of the church, whilst the good accomplished would be almost incalculable.

J. B.

ROMAN CATHOLIC EXPOSITION.

The following choice Roman Catholic gems are gathered from the celebrated Donny Bible. From these specimens a somewhat correct opinion may be formed of the nature and value of its annotations.

Mark 1:12. *'The spirit drove him into the desert, and he was in the desert forty days and forty nights. Christ doing penance by long fasting, solitariness, and conversing with wild beasts, gave example and instruction to the church for Lent fast, and to holy Eremites, of retiring themselves to the wilderness and prayer.'* Christ is represented as doing penance, 28. *For she said, that if I shall touch his garment I shall be safe. To the good Catholic faith: 'I might but touch one of his apostles—yes, one of his apostles' napkins—yes, but the shade of one of his saints, I should be better for it. Yes, S. Basil saith, 'he that toucheth the bone of a martyr receiveth in some degree holiness of the grace or virtue that is therein.'*

Luke 5:6. *'They encased a very great multitude of fishes. Likewise by this significant miracle, wrought about Peter's fishing, is evidently foretold what wonderful success Peter should have in converting men to Christ, both Jews and Gentiles: as when at one draught, that is to say at one sermon, he drew into his ship, which is Christ's church, a great number of men, as he did now fishes.'*

Matt. 22:30. *For in the Resurrection neither shall they marry nor be married; but are as the angels of God in Heaven. Not to marry nor be married, is to be like the angels: therefore is the state of religious men, and women and priests, for not marrying, worthily called, of the Fathers, angelical life.' That is to say monks, nuns, priests and all other religionists who do not marry, live an angelical life.*

Heb. 11:21. *Jacob adored the top of his rod. Observe in these words that adoration (as the Scripture useth this word) may be done to creatures, or to God, and at before a creature; as, now at or before the crucifix, relics, images, &c. By all which it is evident, that it is false which the Calvinists teach, that we may not adore image, crucifix or any visible creature, i. e. we may not adore God, or by such creatures, nor kneel before them: and therefore their corrupt translation of this place for the same purpose is intolerable; saying thus (Leaving) upon his staff he adored (God) adding no less than two words more than is in the Greek.*

James 5:14. *Anointing with oil. Here is the Sacrament of Extreme Unction, so plainly promulgated * * * that some heretics, for the evidence of this place, deny the epistle. * * * 'This holy oil, because the faithful saw to have such virtue in the primitive church, divers carried it home and occupied it in their infirmities, not using it in the sacramental sort, which the apostle prescribeth, as the adversaries unlearnedly object unto us, but as Christians now do (and then also did) concerning the water of baptism, which they used to take home with them after it was hallowed and to give it their diseased to drink.'*

2 Peter 1:15. *'After my decease.' It was a common thing in the primitive church among the ancient Christians, and always since, among the faithful, to make covenant in their lifetime, that whether they went to heaven before the other, he should pray for his friend and fellow yet alive. 'Let us,' saith Cyprian, 'pray one for another, and whether of us two, shall by God's clemency be first called for, let his love continue, and his prayers not cease for his brethren and sisters in the world.' So said this holy martyr at that time when Christians were so far from Calvinism (which abhorred the prayers of saints and praying to them) that to be sure they bargained beforehand, to have the martyrs and other saints to pray for them.'*

Such are the corruptions of Scripture which some Catholics, by special permission, are allowed to read, as the truths of inspiration. The Donny Bible is never printed without the annotations.

J. B.

USEFULNESS.

Barnes, in his practical sermons, which are full of truth and beauty, says that it is the little rivulet that glides through the meadow, and that runs along day and night by the farm-house, that is useful, rather than the swollen flood, or the noisy cataract. He describes the majesty and glory of Niagara; but our Niagara is enough for a continent—or a world; while that same world needs thousands and tens of thousands of silvery fountains, and gently flowing rivulets, that shall water every farm, and meadow, and garden, and that shall flow on every day and night with their gentle and quiet beauty. So we admire the great deeds of Howard's benevolence, and wish that all men were like him. We revere the names of the illustrious martyrs. We honor the man who will throw himself in the 'imminent deadly breach,' and save his country—and such men and such deeds we must have when the occasion calls for them.

But all men are not to be useful in this way—any more than all waters are to rush by in swelling and angry floods. We are to be useful in more limited spheres. We are to cultivate the gentle charities of life. We are to benefit those around us—though like the gentle rivulet we may attract little attention, and may soon cease to be remembered on earth.

Such sentiments as these cannot be too much admired, nor such truths too deeply imbedded in the heart of the church. None are so humble that they may not be useful. And they who are faithful in little are as carefully noted and richly rewarded, as they who are entrusted with much.

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THE BIBLICAL RECORDER, AND THE DISCUSSION ON SLAVERY.

We are happy to read in the last number of the Biblical Recorder, that the editor has concluded, after a little reflection, to lay before his readers the discussion now in progress between Dr. Fuller and Wayland, 'at least so far as it may relate to the scriptural argument on the subject.' He says of Dr. Fuller's letter, 'It is brief but comprehensive. It covers the whole ground, and, in our view, is entirely unanswerable. We confess we feel some curiosity, to say the least, to the how it will be met by Dr. Wayland.'

Only the first three of Dr. W.'s letters had been seen by the editor when he wrote the above. The fourth letter, discussing the Old Testament argument, and the letter which we give this week on the New Testament argument, will satisfy Mr. Meredith's curiosity. We hope they will do more than this. We are much encouraged by the manner in which he alludes, in this article, to the correspondence, and we sincerely hope he will not again indulge in such a strain as that to which we referred in our last. The subject before us is quite too serious to be trifled with. Let us lay aside all malice, wrath and evil speaking, and search for the truth as for hid treasures.

The above paragraph was written for our last paper, but for want of room was not inserted. A later number of the Recorder is now before us. The editor has read the fourth letter of Dr. Wayland, in which he considers the argument for slaveholding founded on the Old Testament; and of this letter he has the astonishing penetration to perceive, what we presume not one in ten thousand beside himself has discovered, viz: that 'it is a "stagnant failure!"' He does not give us a single reason for this conclusion, for he must not anticipate Dr. Fuller; but in this way he prepares his readers for perusing it under the conviction, that however conclusive and unanswerable it may seem to them, it is still so weak and erroneous that a great mind, like that of Mr. Meredith, or that of Dr. Fuller, can confute it with the utmost facility. This is an admirable way to blindfold the intellect, and forestall an impression which otherwise could not fail to be produced. The editor may be perfectly honest in his own conviction—far be it from us to intimate that he is not; but we are very certain that he understands the truth of the adage, 'An ounce of prevention is worth a pound of cure.' We shall await with much interest the argument, if any can be derived from principles of truth and common sense, by which the syllogisms of Dr. Wayland—the premises and conclusions of his reasoning in reply to 'the Old Testament argument,' shall be refuted. So will tens of thousands in the free as well as in the slave States, who, with the most intense interest, are reading these letters. If these positions be false—if whatever be sanctioned by God among the Hebrews, be sanctioned to all men at all times—then Dr. Fuller can show it so clearly that no 'sane' man should doubt more upon the subject, a new era opens to the Christian world. An entire revolution in the customs and morals of society must be at hand. The present will henceforth be referred to as 'a dark crisis' in the history of our race, and the dark ages will be reckoned as having extended down to the 19th century. What a triumph this will bring to the slaveholder. The editor of the Recorder already anticipates this, and uses the following language:

'From the discussion of Dr. Way

he, in that way, fulfilled his promise exactly as he understood it, we, therefore, do not feel competent to decide what might have been his understanding in the case, and would not think ourselves justified in deciding that he was guilty of a breach of trust.

Resolved, 3. In relation to his manner of speaking of his brethren, we accept as satisfactory his own explicit declaration, which is as follows:

"I am willing publicly to declare, that although I might suspect, or become convinced, that brethren in the fellowship of evangelical churches were opposing themselves to evangelism, and were actually impeaching my motives, and vilifying my character, yet not even then, as I at present understand the gospel and my own duty, would I feel myself at liberty to name brethren so doing, and hold them out to ridicule and reproach, or to treat them otherwise than in accordance with the plain precepts of our Saviour, as recorded in Matt. 5: 23-24, and Matt. 18: 15, 16, 17, which I cheerfully accept as paramount rules, and universally applicable in the treatment of offending and offending brethren. I, moreover, sincerely regret any evil consequences which may have resulted from my having, on any former occasion, severed from the rules above mentioned, in speaking of my brethren."

In view of the facts of the case, as now understood in this church, it is due to Eld. Knapp to say, that he ought not to be blamed on account of anything in his manner of obtaining a commendatory letter granted to him in the autumn of 1843.

Finally, in view of the whole matter, this church is prepared to state its opinion: That there is, in the case as it now stands, nothing which ought to interfere with Eld. Knapp's connection with the church, or interfere with his labors as a gospel minister.

By order and in behalf of the church,
Des. A. PIERCE, Moderator,
S. W. TAYLOR, Church Clerk.

Hamilton, Dec. 8, 1844.

TO ALL WHOM IT MAY CONCERN.

This is to certify that Mr. Jacob Knapp is a member of the First Baptist Church in Hamilton, in good standing; that he is in full fellowship as a minister of Jesus Christ, and that this church devoutly supplicates the blessing of Heaven on his arduous labors in the gospel.

By order, and in behalf of the church,
Des. A. PIERCE, Moderator,
S. W. TAYLOR, Church Clerk.

PEACE CONVENTION IN WORCESTER.

The first of a series of Peace Conventions, to be held in several towns in the country, commenced its sessions on the 11th inst. at Brinley Hall, in Worcester. Samuel E. Coues, Esq., Pres. Am. Peace Society, J. P. Blanchard, Agent; Dr. Prof. Amasa Bates, of North Brookfield; Rev. Joshua Bates, Dudley, Rev. Mr. Peck, Grafton, took part in the discussion.

The Convention was organized by the choice of Rev. Dr. Bates, as President, and J. P. Blanchard, and Elihu Burritt as Secretaries. The following resolution was presented by Mr. Coues:

Resolved, "That all war is inconsistent with the Spirit of the Gospel."

This resolution Mr. Coues introduced and supported with a vigorous and glowing speech. He took, and ably defended the ground, that we can never cease, while the Christian world admits it to be justified by the principles of the Gospel, in extreme cases. All the blood that has been shed since the Christian era, has been poured out like water in defensive wars. There never have been any offensive wars in Christendom. The crusades, and all the bloody campaigns of Napoleon, were defensive wars. All of them were defensive wars. In war extremes are exceedingly prone to meet. Between the attitudes of defence and aggression, there is no dividing line. If we may fight in defence of our own lives, we may and must fight in defence of others, we may fight in defence of our property; if in defence of our property, then we may fight in defence of political rights; if in defence of rights, then we may fight in promotion of our interests; next, in promotion of our glory and our crimes. The gradations by which we reach this climax are easy and inevitable.

Mr. Coues demonstrated, in a lucid manner, that the Christian religion could never subdue the world while divested of the full power of its pacific principles, and coerced into any connection with war.

Mr. Coues was followed in the discussion by Messrs. Blanchard and Peck, in support of the resolution. The argument they adduced evinced that both were deeply read in the philosophy of the Gospel. Rev. Mr. Peck, a new and eloquent advocate of the cause, developed, in a masterly manner, the defensive capacity of the principles of peace. The nation that adopted them was safe the weapons of carnal warfare could not prevail against it. Those principles were the defence right from the ancestral God, and the people who trusted alone in their strength, had Providence for their ally, their front and rear guard. Christ knew well what he was saying, and what defences were necessary for a nation, when he said, "If I have enemy hunger, feed him; if he thirst, give him drink." That principle is worth a thousand Gibraltar. It never failed to disarm the enemy. It never will. It has always "heaped coals of fire on the head" of the assailant, not burning, but melting him.

Dr. Bates, being under the necessity of leaving the hall, in order to return to his residence by the evening train of cars, arose and addressed the meeting in a short and felicitous speech, which was listened to with deep interest. In his younger days, he had been infected with the fascination of martial glory. He was not entirely divested of its influence, when he entered upon the Christian ministry. Officiating as chaplain, he rode around with the Colonel and fought eloquently to five thousand soldiers encamped in Dedham, about the time of the breaking out of the last war. When war was declared against Great Britain, he was settled as a pastor over a church in Vermont. Feeling himself called to preach the gospel of peace, he prayed for peace between the two nations just entering upon the business of mutual slaughter.

Next day, a member of his church entered his study, and with his voice trembling with angry emotion, declared if he prayed again for peace, at that stage of the struggle, he would leave the meeting-house. During the war, he was presented by Gov. Strong with a commission of chaplaincy, and was urged to accept it; but convinced that the religion of the Prince of Peace could have no communion with the spirit of war, he sent back the commission to the Governor, with the reasons for declining it. From that time to the present, he has felt a growing interest in the cause of Peace, and is striving faithfully in its principles.

Mr. Walker next addressed the Convention in an effective manner. He said if the principles of peace had not yet done many mighty

works among Christian nations, it was because of their unbelief in their power. In the calm summer sun-shine of international tranquillity, Christians were ready to repose great confidence in the peace principles; but as soon as the heavens darkened with portentous clouds, and the muttering rumors of war struck upon their ears, and danger was nigh, they began simultaneously, like Peter, to doubt and sink and despond. Then, like the unbelieving Jews, they are in trembling haste to fly from the protecting arms of God, into the puny arms of the mailed Egyptians. If the enemy should come down upon us, say they, what should we do? If they should come with fire and sword, to burn and slay, what should we do? Do, said Mr. W., why, trust implicitly to the great, immortal strength of the principles of peace. These were equal to any emergency or enemy. They are a sovereign remedy and resort in "extreme cases." They carried William Penn through as extreme a case as any Christian nation can fear to get into. Armed with these divine principles—trusting to no Egyptian reeds of steel, no mailed arm of flesh—he came among the red savages, whose bare breasts had been scarred in their long and bloody wars with the Puritans of New England, the Christians of New York, and the pale-faced Long Knives of Virginia. The memory of burnt wigwags, and the cry of their children as they were thrust into the flames on the bayonets of Christians, were fresh in their hearts. Among their painted chiefs, strode many a Logan, sombre, stern, with long-brooding revenge ranking in his bosom. He came among them from the land of their deadliest foes; he spoke their language, and his face was pale like theirs. But he came with peace in his eye, and peace on his lips. He took hold of their rough, red hands, and called them brethren, and their strong hearts grew soft. And there they sat down and held sweet counsel together. There they burned the silver chain of friendship bright, for the music of the good man's voice was peace. And their old men called him father, and their children, and their children's children called him father Onas. No oaths were used in that covenant of peace, and none were broken.

The Convention adjourned, at the conclusion of Mr. Walker's remarks, to half past six P. M.

Evening Session.

The Convention having met, Charles White, Esq., of Worcester, was chosen to preside.

Rev. Mr. Foster, of Boston, opened the discussion with an animated speech, in which he gave the sentiments of some of the most distinguished men of the country with regard to the principles and progress of peace. While at Washington, he conversed freely upon the subject with most of the senators, and other members of Congress, from various parts of the Union. Mr. Adams said that he was a believer in a coming age of peace, and that it was close at hand. He desired to place his name and testimony in favor of permanent and mutual peace, to be seen by his descendants.

The proposition of a Congress of nations, to settle amicably every international question of controversy that might arise, met with a hearty response from almost every member of Congress. They unanimously concurred that a Congress coming from the United States to the Christian nations of the world, to adopt some substitute for war, which should forever relieve them from the crushing burden of martial preparations, would be received and accepted most cordially by the European powers. If such a Congress of nations shall ever be effected, America will have to move first. She must become the grand pacificator of the world; and all the successive generations of mankind will rise up and call her blessed.

Mr. Coues succeeded Mr. Foster. He remarked that the gospel contained the true conservative principle, the prohibition of all wars. It is by the diffusion of this principle among professed Christians, that public opinion is to be arrayed against the practice of international war. He insisted that the very injunction of our Saviour, to "overcome evil with good," was a proof of its power; that good can conquer the evil; that it has been eminently successful wherever it has been fully tried; not only merely in the relations of Christians to Christians, but also in those of Christians to the barbarous, uncivilized Indians.

Mr. Coues was followed by Mr. Blanchard, a long-tried and active friend of peace. He detailed, at some length, the various arguments which had convinced his own mind of the truth of the resolution on the table, "that all war is inconsistent with the spirit of the gospel;" and which had induced him to devote himself to the great work of disseminating the pacific sentiment among Christians. The devotion he exhibited to the cause, his well-known character, deeply imbued with Christian love, rendered his remarks deeply interesting to the Convention.

The meeting was further addressed by Rev. Mr. Peck, of Grafton, Rev. Mr. Allen, of Northboro', Amasa Walker, of Brookfield, and Rev. A. Hill, of Worcester. They all spoke well, and the remarks of Mr. Hill, according to Mr. Burritt, of the Christian Citizen, were like "apples of gold in pictures of silver," cheering to the hopes of those friends of the cause who, according to the principles of the gospel, to present its claims to the Christian public in a series of Conventions.

Resolved, That, to our minds, slave-holding ministers do not possess sufficiently clear discernment of what is moral evil—of what constitutes a violation of the law of God—and of what it is to deal justly and with mercy, according to the principles of the gospel, to qualify them to be expounders of the Divine law, and teachers of the holy religion of the God of love; and hence, we cannot admit them to our pulpits; neither can we invite or receive slave-holding church members to our communion.

ANNEXATION.—Mr. McDuffie introduced a joint resolution, in the Senate, for the annexation of Texas, on Tuesday, the 10th. The resolution was,

"That the treaty signed by J. C. Calhoun on the part of the United States, and J. Van Zandt on the part of Texas, on the 12th of April last, be, and the same is hereby declared to be the law of the United States, as soon as the supreme authorities of Texas have agreed to the same, and it shall be the duty of the President of the United States, when this takes place, to announce it by proclamation to foreign governments."

It was referred to the committee on foreign relations.

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Miscellaneous.

BENEVOLENT ACTION OF SOUTHERN BAPTISTS.—The Christian Index appears now to be taking the ground, that it will not do for the Baptists of Georgia longer to contribute for the support of the 'Northern Boards.' He says:

"This question ought to be seriously considered, and until it is satisfactorily answered, we are decidedly of opinion, that we had better expend our funds in supporting the preaching of the gospel in *desolate regions in our own section of country*—in imparting religious instruction to our slaves—and in sustaining missionaries among the Indians, the former occupants of the soil, which we now cultivate. Here is an ample field for our benevolence—a wider field than shall be able, with our present limited means, properly to cultivate."

To the above the editor adds the following extract from a private letter, which he received, as he informs his readers, from an eminently pious and justly distinguished brother in another State:

"What is of more immediate importance, is the enquiry whether our three millions of Africans and their descendants, do not constitute the appropriate missionary field of our Southern churches—and whether God is not now teaching us that this is the time for our entering upon it. When the disciples refused to leave Jerusalem to go everywhere preaching, the Lord sent persecution among them, and drove them away. And we neglecting our own appropriate part of evangelizing the world, under the generous notion of enlarged, liberal and united action; until, on account of the very objects we neglect, we are kicked out of company."

A subsequent number of the same paper contains an editorial, headed 'Spurious Charity,' in which giving for foreign missions, and neglecting home obligations, is severely censured. It is here said—

"Baptists in Georgia have contributed enough to sustain several missionaries in foreign lands, while little or nothing is contributed for the instruction of our colored population, or even to supply destitute sections of our own State that are settled by poor, hard-laboring whites. Many a poor and pious young man, too, pants for an education, but finds no one ready to sustain him while pursuing a course of studies; yet a pastoral lot, and is constrained, for the want of an adequate support, to labor all the week to obtain honestly the means of subsistence."

The above extracts indicate at least one good result following the free and extensive discussion of the subject of slavery in the North. The most painful fact of which we are conscious, in our efforts to advance the cause of foreign missions, is that of the existence of so many thousands of heathen in our own country.

The question frequently recurs—are we answering the demands which press upon us first and with the greatest weight? We are glad that our Southern brethren are beginning to look at home; that the fact that they are in the midst of heathen, begins to start them in the fact; that they are willing to look at this painful reality, and are inquiring what are the duties which grow out of it. We trust that they will continue to consider these domestic claims until they shall hear and heed the divine injunction—unloose the heavy burdens—let the oppressed go free!

CLERGYMEN AND POLITICS.—The relation of Christianity to Politics, which has been somewhat discussed in our columns of late, we find to be a theme of uncommon interest to a large number of our intelligent readers. The subject has been alluded to by several correspondents. It has been discussed in some of our pulpits, and its importance is generally acknowledged. One of our correspondents, who approves in the main the views in the last article we published on the subject, expresses regret that near the conclusion of his article, the writer recommended so strongly to clergymen to take a prominent part in politics. He would not deprive clergymen of the right of political action, nor discourage any proper efforts on their part to promote civil liberty, and secure the just rights of citizens. Still he thinks there are clergymen who are as much prone to go too far, and to pursue wrong measures, as are other classes of men; and he cannot but think that prominent action by them with reference to politics would cause disturbance—would subject them to the truth of ministry rather than good.

Whatever the design of the writer referred to may have been, we hesitate not to say that the appropriate work of the Christian pastor is not the promotion of party politics. The spiritual welfare of his people concerns him chiefly. Still he is to be a good citizen. He should avail himself of the right of suffrage. He should not fear to bring out, in the pulpit, those great principles of moral and religious obligation which are to govern men in their political action, as well as in all other important relations which they sustain; nor should he fail to exhort them to abide by those principles, and vote for no man and sustain no party whose success will not contribute to the cause of justice and truth. Ministers have sometimes dishonored their profession by their devotion to politics; but by a certain degree of attention to them, under a form of government like ours, is not only compatible with their office, but obligatory upon them. Happy and wise are they who neglect no part of their duty, and yet run into no excess.

CIRCUMSTANCES ATTENDING THE HON. MR. HOAR'S MISSION.—These circumstances as stated by the New York Evangelist are corroborated by other papers, and by abundant testimony. They are as follows:

"Almost immediately on his arrival at Charleston, Mr. H. was informed that he would never be permitted to exercise his duties there, and was requested at once to leave the city. On his positive refusal to abandon the duties entrusted to him, he was told that if he would not withdraw, he would be forced to do so. He replied, that force, of course, might be used, if he judged best—but that by force only should he be removed from the post assigned to him—an attack on his life was merely a personal matter."

At this juncture the keeper of the hotel where he resided, refused him lodging for any further time, and in fact turned him out of doors. Meanwhile there was ground to suppose that the mob of the city would attempt his life. He was, indeed, preserved from their hands only by a number of the more influential gentlemen of the city who surrounded him, and compelled him to go on board the steamboat for the North—escorting or guarding him thither that his life might not be sacrificed to the rage of the excited people. It is said that he was only saved from the violence of the mob by the efforts of these few more considerate persons, and the presence of his daughter, who had accompanied him."

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A REMARKABLE SENTIMENT.—We find an article in the Christian S. Secretary, in defence of slavery, copied from the Biblical Recorder, containing the following sentiment:

"While we regard [slavery] as entirely defensible on the moral and religious principles of the gospel, we still look upon it as an evil of great magnitude, which we can but hope will sooner or later be banished from the earth."

How 'an evil of great magnitude' can be entirely defensible on the moral and religious principles of the gospel, is more than we can understand. In what school did the writer study the divinity and moral science, in which he avers that the religious principles of the gospel entirely defend evils of great magnitude? Can the gospel be a cure for those evils which it defends?—True Wesleyan.

REV. DR. BAIRD.—This distinguished gentleman has been engaged of late in delivering lectures on Europe; results of his extensive travels and observations upon the continent continued through many years. They are said to be highly instructive and attractive. Dr. B. excels as a lecturer; his 'unassuming, easy and affable manner' being well fitted to secure attention and favor.

The missionaries of the American Board who sailed from this port last December for the Sandwich Islands have arrived safely. So, also, have Messrs. Scudder & Taylor with their wives, destined to the Tamul mission, arrived safely at Madras.

The Church Chronicle, which has been published some years at New Haven, Ct., is henceforth to be published in Hartford; and the present editor, Rev. Mr. Chapin, is to be succeeded by Rev. William Payne, of Litchfield.

It is stated in the New York Tribune, that the Hon. Henry Clay has lately emancipated his personal servant, Charles—widely known as a worthy and intelligent man. Mr. Clay has never performed a nobler act than this, and we cannot but hope that he will yet emancipate all his remaining slaves, and by precept, as well as example, teach his brethren throughout the South, that to do justice and love mercy is the highest honor and the wisest policy.

We regret that by a mere accident, the card of Dr. Newton was published in our last without the proof having been corrected. Consequently it contained several errors, which in this number are corrected.

A second city election has taken place, but Boston does not yet succeed in choosing for Mayor. The votes stood as follows: 3904 for Thomas A. Davis, on the American Republican ticket; 3767 for Thomas Watson, on the Whig ticket; 2268 for Charles G. Greene, on the Democratic ticket.

COLEMAN, the inventor of this wonderful improvement, is a native of Massachusetts. This production of his genius was the amusement of a sick chamber, to which he was confined some months. It will give him lasting fame, and a boundless fortune. He has sold his patent to a house in New York, for one hundred thousand dollars. He is now in England, where he has played on his instrument before the nobility, the Queen, and the King of France, enchanting them all. The pianists of the Queen, Mad. Duclaux and Benedict, on hearing it, are said to have gone into ecstasies, and to have exclaimed, "this is the instrument of the future!" It is thought Coleman will realize half a million of dollars in England for his invention.

DARKING VILLAGE.—The dry goods store of Greenleaf & Chandler, No. 175 in Salem, was entered on Friday night, by pushing in the shutter and sash of the door, and about a dollar in change taken from the till, together with some other articles of trifling value. It is probable the thieves became frightened before they had completed their work.—An attempt was also made on the dry goods store adjoining, by firing the lock, which, however, was unsuccessful.—Journal.

DESTRUCTIVE FIRE IN SALEM.—We have record the sad accident which befell a melancholy fire that has occurred in Salem for many years. It broke out last night about a quarter before 11 o'clock, in the steam Sawing and Planing Establishment of James N. Buffum, on Front street, and spread with unparalleled rapidity. The steam mill was destroyed in a very short time, and the fire then extended in all directions, sweeping everything before it. Mr. Griffin's large cigar boarding house, with its extensive clothing store, containing a large amount of property; Peole's row, Lafayette street, (containing 14 tenements) Briggs's Counting House on his old wharf, are totally destroyed. The whole south side of Front street, from the corner of Lafayette street to the Mead Market, including the buildings above named, Varney's Store, Ropes, Stove Establishment, and all the lumber and out-buildings were consumed. The rear Messrs. Lord's shop was considerably damaged. On the north side of Front street, Ball's Bakery, a large three story brick building, Edwards's clothing store, and Shaw's three story dwelling house, are all consumed. The store occupied by Mr. Pond is also considerably damaged.

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The loss of property is very great, and many poor families are driven forth homeless and homeless, and will require immediate aid.

ALARMING.—The Pittsburg Age of last Friday, has the following:

"The passengers from Baltimore, who came down from Brownsville on the 11th instant, on board the steam packet Josephine, report having met the horses at Meadow mountain with the four wheels of the Pittsburg stage, running at full speed, the body of the coach gone. The fate of the passengers and driver is unknown."

EARTHQUAKE.—The Knoxville (Tenn.) Register of the 4th says that on the 25th, a severe shock of an earthquake was felt in that town and vicinity on the 20th ult. It continued for several seconds. One chimney was thrown down by the violence of the shock, and the stones and bricks in others were displaced!

Foreign.

The following items are gleaned from foreign papers, brought by the Acadia, which arrived on Saturday morning last, having left Liverpool on the 5th inst.

A robbery to an awful extent was committed recently in the banking house of Messrs. Rogers, Twogood & Co., bankers, of Clements' lane, London. Bank notes to the amount of £38,000 to £40,000 or £41,000, were stolen out of the iron safe, which is deposited in the hall of the inner office, and securities to a very large amount were taken by the thieves.

The French minister of the interior has just appointed a special commission to report on the advantages of the system of electrical telegraphs, and the possibility of their application.

The British Cabinet, it is said, contemplates a complete change in the government of India, which will extinguish the political power of the East India directors.

Thomas Henderson, Esq., professor of astronomy in the University of Edinburgh, died on the 26th ult.

GENERAL INTELLIGENCE.

Domestic.

ANNEXATION.—On Friday last, Mr. Waller, in the House, submitted a joint resolution for the annexation of Texas to the United States, as soon as the supreme authorities of that nation shall signify their assent to the provisions of the measure. It was referred to the committee of the whole. The same day, a member gave notice that on a subsequent day he would introduce a proposition for submitting the question of the annexation of Texas, on the terms of the late treaty, to the people for their decision.

MESSAGE OF THE PRESIDENT.—The long talked of message of Mr. Tyler to Congress, respecting the Mexican difficulties, has been sent. The Baltimore calls it a 'pacific' message." This document gives a history of the indignations offered by Mexico to this Government by the offensive language used by Mr. Rejon, by the delay of Mexico in paying our indemnity, and by expelling our traders from within her borders. The President says that these grievances would justify his recommending measures for vindicating and avenging ourselves; but he refrains from doing so, because he thinks our cause will be admitted to be just by the whole world.—Mer. Jour.

MAP OF TEXAS.—In the Senate, a resolution offered by Mr. Ashley, has been adopted, that \$600 copies of the map of Texas, at a cost not to exceed twelve cents each, be struck off, for the use of the Senate.

ZOLIAN PIANO.—A very correct and generous notice of this new and admirable instrument, we find in the columns of the Alabama Baptist. "This paper," published at Marion, the seat of the Indian Institute, was presented at one of the instruments in the Indian Institute, made to order by T. Gilbert & Co., Boston. It presents the appearance of an ordinary piano, but is in reality a piano and an organ combined. It may be used as a piano alone, as an organ alone, or as an united. Says the New York Courier and Enquirer: "Zolian Attachment converts the piano instantly and at will, into the softest and sweetest toned organ ever heard of. At an expenditure of only 100 more than the cost of a piano, two instruments are obtained instead of one. Every parlor may be furnished with a beautiful organ and a piano both, for only about \$350 to \$400. The Attachment may be applied to all pianos, as well as to new ones; and it is well worth while for gentlemen owning good instruments, to send them north and have the improvement attached to them."

The instrument in the Indian Institute is a beautiful rose-wood, elliptical piano, of twice the power of common pianos, and cost only \$425 in Boston. Those of common size cost about \$240. The purchase was made by the teacher of music in the Indian Institute, and the Zolian Attachment to be the greatest improvement ever made in the piano. The new instrument far surpasses his anticipations in strength, and power, and variety of combinations.

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[illegible]

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336 WASHINGTON ST.,
Chickering's Building, a little south of Lamb Tavern, BOSTON.

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And an excellent assortment of shades of Dress Cloths and Cassimeres for work and all other kinds of Linings. All of which will be sold at reasonable and fair prices at a still price.

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